THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive.*" BOOK OF MORMON, ALMA 7: 23.

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CHAMPIONS OF LIBERTY*

ELDER RULON S. WELLS

OF THE FIRST COUNCIL OF SEVENTY

I EARNESTLY hope that I may enjoy the Spirit of the Lord while I stand before you. It seems to me that anyone who has made himself at all familiar with the history of the world must be deeply impressed with the fact that God has been over all, that He has directed the destinies of His children here upon this planet. Notwithstanding this, however, He has given unto them their free agency, for He decreed in the beginning that men should be free.

The Lord asked His servant Job: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?"

Modern revelation has made it plain what this occasion was—the proclamation of God's plan of salvation, the Gospel of Jesus Christ, in which the free agency of man obtains. In order to carry out this plan it was necessary to create this earth where God's children might receive bodies of flesh and bone, the recollection of their spirit-life being withheld from them, and, with a knowledge of good and evil, they might be proved whether, in the exercise of their free agency, they would "do all things

*Address delivered at the fifth session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 5, 1926.

whatsoever the Lord their God shall command them." The creation of a world and redeeming it from the Fall, which was also contemplated, required the service of one endowed with godlike power, and the Lord said: "Whom shall I send?" And one answered like unto the Son of Man: "Here am I, send me." "Father, thy will be done and the glory be thine forever." But Satan also came, even Lucifer, a son of the morning, and said: "Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." "And the Lord said: I will send the first." And Satan rebelled against God and was cast down and many followed after him.

Thus it was that the First-born in the spirit, and the Only Begotten in the flesh, became the great champion of human liberty from the very beginning, and throughout all the history of the world.

Let us for a few moments contemplate some of the things that have occurred in the history of the world, the rise and fall of great empires, the mighty battles for human liberty which have been fought.

THE GREAT PERSIAN INVASION

Who cannot see the overruling hand of Providence? When Miltiades, the hero of the battle of Marathon, with a small army of 9,000 men defeated and put to rout 100,000 Persians, 6,000 of whom fell upon the battlefield, with a loss to the Greek army of only 192, who can doubt that they were aided and upheld by an almighty power directing the destiny of mankind? The freedom of the world was hanging in the balance. Which shall prevail, Asiatic despotism and superstition, or the new freedom and civilization? And ten years later, Xerxes, with the largest army ever mustered in the history of the world, until the great World War, invaded Greece, but was held at Thermopylæ for days by Leonidas and his brave 300 Spartans; every one of whom, however, died in defending the country rather than surrender, thus bringing upon themselves fame and glory that shall endure as long as time shall last.

Then Themistocles, commander of the naval forces, learning of the Persians' final passage through the pass at Thermopylæ on their way to Athens, boarded the inhabitants of that city on his ships and conveyed them to Salamis; and then with his 350 war galleys attacked the Persian fleet of 1,200 ships which had already sustained severe losses and had been thrown into confusion by the violent storms which they encountered on the sea. Again the Persians were put to rout and sustained a loss of 200 ships. In the following year the land forces continued to fight until September, when the Athenians and their allies with an army of 70,000 men, under command of Aristides, fought the final

battle at Platæa, and on the same day the combined naval and military forces of the Spartans, Athenians and their allies under Prince Pausanias defeated the Persians by land and by sea at Mt. Mycale, just opposite the island of Samos. Who can read of these thrilling and soul-stirring events without a sincere feeling of gratitude to the Greeks for the great service they rendered to mankind in the great cause of human liberty, and who can doubt that they were guided and upheld by an overruling Providence, whose cause is our cause, even the cause of liberty? It does not detract from the honour due to the Greeks to say that God used them as instruments in His hand to further His divine purposes.

Surely Providence is over all. History is replete with illustrations, such as the conquests of Alexander the Great; we heard yesterday how through him the Greek language became the language of his empire and became the medium of publishing to the world the Gospel of Jesus Christ, which is the truth that shall make men free indeed.

GREAT AND MIGHTY MEN

Not always have the victories of great men been based upon the principles of righteousness; nevertheless the purposes of the Almighty cannot be defeated, for He overrules in all, and often "moves in a mysterious way, His wonders to perform."

Shall I mention Julius Cæsar, Napoleon Boneparte and Gustavus Adolphus the "Lion of the North"; Luther, Melanchton and Zwingli, and the other great reformers? Time will not permit, but in the achievements and victories of each and all of these great men one cannot but see and recognize the divine purpose in breaking the chains of superstition, intolerance and slavery, and leading mankind out of the darkness that covered the earth and the gross darkness in which the people were benighted.

Was not the great Columbus inspired of the Lord to cross the unknown seas and discover the western world? What a wonderful stride in the cause of human liberty! America, a choice land above all other lands, withheld during the many centuries of the past to become a place of refuge for the downtrodden peoples of the Old World, to become the habitation of free men where no kings shall oppress or hold the reins of government, as the Nephite prophets foretold; how literally have their predictions been fulfilled!

Then came Washington, the father of his country, who fought the revolutionary battles which gave us our national independence; Hamilton, the constructive genius of the constitution of our country, and Jefferson, that great champion of the rights of men, who wrote the Declaration of Independence and inspired his fellow-countrymen with love for the principles of human liberty.

Another mighty champion arose in the coming of Abraham Lincoln, the great emancipator, who broke the chains of slavery and fought that these precious principles for which our revolutionary fathers had fought "may not perish from the earth." And later still came Woodrow Wilson, who, when the freedom of the world was in imminent danger, led the forces of America in the greatest conflict that the world had ever known, that it might be made safe for democracy.

Great and mighty are these men of America. How our hearts swell with patriotic pride when we contemplate their achievements. Let us then honour them; and let me here say that we honour them most when we say, as all Latter-day Saints do say, that God raised them up and inspired them with His Holy Spirit for the furtherance of His great cause, the cause of human liberty. Let us not think even for a moment that liberty is the gift of any government or any nation. Oh, no! Life and liberty are our inalienable rights, and were vouchsafed unto us in that primeval council, when our great champion, even Jesus Christ, said: "Here am I, send me"; for He came and organized this earth as a dwelling place for the children of God, for you and me.

To live and to be free,
  To worship God alone
As conscience guideth me,
  As my own heart is prone;
For these are rights God-given,
  He gave them all to me;
They emanate from heaven,
  E'en life and liberty.

This is the thought that comes into my mind when I contemplate the history of the world: that Providence is over all.

THE LAW OF LIBERTY

This human liberty for which these mighty men, to whom I have alluded, have struggled, great and glorious though it is, is after all only a measure of civil liberty. There is a greater freedom to which we should aspire; for, let it be known that even in this great and glorious republic, the greatest one that ever existed upon the face of the earth, where the greatest measure of human liberty is meted out to our Father's children, in this land of the free and home of the brave, we are not free. "The whole world lieth in sin and groaneth under darkness and under the bondage of sin"; but the truth that emanated from God, the Gospel of the Lord Jesus Christ, that was proclaimed in that primeval day, shall make us free indeed, if we will only receive and obey it. And who have been the champions of this greater freedom? First and foremost of all was the Redeemer of mankind, He that was in the beginning. He came in the

meridian of time and ministered the law of liberty and freedom among the children of men. Many others have been sent, other great and noble ones. I shall not take the time to enumerate them all but there was Abraham, whom God chose among the great ones, for He knew him before he was born and chose him to become the father of the faithful. And there was Moses, to whom the Lord gave the perfect law of liberty, even the Gospel of Jesus Christ, which is the higher law. But the children of Israel were not prepared for that great law of liberty, that higher law, and the plates upon which it was engraven were broken. Moses went up into the mount again and returned with the law of carnal commandments, that the people might repent of sin. It was the gospel of repentance; "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal." These great commandments have been thundered down to us through all the ages from Mount Sinai, and are still in force among the children of men. Why? That they might be liberated from the bondage of sin.

PRELIMINARIES OF THE RESTORATION

At all times these champions of liberty have been opposed by that arch enemy of God, even Satan, who rebelled against God in the beginning as did those who followed after him; and, as always, through human instrumentality, they killed the prophets, they persecuted the saints, they crucified the Saviour of the world and put to death His apostles, those mighty men of God who preached His Gospel in all the then known world, and transmitted their testimony in holy writ for the generations which were to come. Surely power was given unto Satan to make war with the saints and to overcome them, as John the Revelator tells us.

The darkness that followed these tragic events has been rightly called the dark ages, and was only partly dispelled by the great reformers who were, however, not reformers but protestants who made effective protest against the darkness and tyranny that held the world in spiritual bondage and most abominable idolatry.

All these, together with the discovery of America and the founding of our glorious republic under the guiding hand of Providence, were the necessary preliminary preparations for the restoration of His Gospel and the setting up of His Church and Kingdom upon the earth, never to be thrown down nor given to another people, where the perfect law of liberty shall be supreme and mankind shall be liberated from the bondage of sin, and Satan shall be bound for a thousand years during the great millennial reign of peace when Christ shall be our King and subdue all enemies under His feet. Therefore God raised up another champion of human liberty, even Joseph Smith the great

prophet of the latter days, to usher in this glorious dispensation, the climax of which, not yet attained, shall be the second coming of our Lord and Saviour Jesus Christ.

SATAN NOT YET BOUND

But Satan, not yet bound, came again. I presume he will continue to come until the great battle will be fought on the field of Armageddon. So he came in the days of Joseph Smith, through whom the Gospel had been restored and the Church of Christ had again been established on earth. Through the human instrumentality of a cruel mob, Joseph Smith was murdered in cold blood, another prophet of the living God; but not until those principles which have within them the power of God unto salvation, the principles that liberate mankind from the bondage of sin, had been established among the Saints of the latter days. Let us then carry on the work so well begun until its final consummation. Let us rejoice in the assurance which we have of its final triumph. And may our hearts be filled with gratitude to our Heavenly Father that He has fought our battles and will lead us on to victory if we will do our part. And let us put our trust in Him and have an abiding faith that "Providence is over all." This is my earnest prayer through Jesus Christ. Amen.

RELIGION IS LIFE'S RADIANCY*

ELDER LEVI EDGAR YOUNG
OF THE FIRST COUNCIL OF SEVENTY

THE GREAT inspiring idea of this conference to me has been the admonition of Christ: Rise up and be God's child. God created man in His own image, and the divine within man teaches him the truth and value of character and righteousness based upon a supreme faith in the Father of us all. The Latter-day Saints hold sacredly to the fundamental teachings of our Lord and Saviour Jesus Christ. In all their history they have believed that Christ is the sure guide to the way of life. This was true of the brave souls who crossed the plains in the very early days and made their way to Zion here in the tops of the mountains.

The handcart immigrants suffered untold hardships, not for the purpose of obtaining wealth and power, but fundamentally for the glorification of God and bringing to pass His divine purposes. May I just add a thought or two concerning the handcart pioneers? Like their other brethren and sisters who came to

*Address delivered at the second overflow meeting of the Ninety-seventh Semi-annual Conference, in the Assembly Hall, Salt Lake City, Utah, October 3, 1926.

Utah in the days of the old trail by ox-team and on foot, they did a great deed; and the result of their work stands ineffaceable and beyond forgetfulness. They had strong characters and unyielding courage. They came to work out their destiny. Religious freedom was one of their motives, and they possessed a very fine and lofty courage, and are to be admired by all the people of this State. They put above all things the possessions of the mind and the heart. When they achieved their purpose, through much tribulation and suffering, they opened their doors to the honest in heart and told them to enter. In the law of progress these pioneers stand forth as exemplars of certain great principles which never can grow old. They set character first, and honoured intellectual and religious achievement.

SPIRITUAL REGENERATION

President Brigham Young saw this wilderness country in radiant vision, and the unconquered soil was a symbol of spiritual regeneration. And what did those pioneers of yesterday, and what do the Saints of to-day, stand for? It is the Gospel of Christ Jesus which speaks to us with so much power that it cannot be mistaken. It is a revelation of the meaning and responsibility of life. It involves great and illuminating ideas and truths and, if mankind will work for them, the security of the race in peace and understanding will be assured. If we take a general view of Christ's teachings we will find that they emphasized the truth of the kingdom of God and its coming, that He taught the Fatherhood of God and the infinite value of the human soul, and that out of His teachings grow the higher righteousness and the commandment of love. Confident voices proclaim these truths to-day, because in the infinite goodness and mercy of God His Priesthood has been restored, and man has again been made free to find eternal life.

(*Continued on page 221*)

THERE IS no element of uncertainty in the plan of salvation, far less of inconsistency or caprice in the judgment to be rendered on individual lives, for that would imply injustice. The plan is simple. Man is in a fallen condition, beset with weaknesses and sin. Means are provided whereby he may rise, and, through the corridors of death and the portals of the resurrection, reach the way of eternal progression. These means are all comprised in obedience to the laws and ordinances of the Gospel. It is only by compliance with the laws of our community and nation that we have title to personal liberty and to a share in the blessings and privileges provided by the government under which we live. Shall the terms of citizenship in the Kingdom of God be less definite than in the nations officered by men?—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 7, 1927

EDITORIAL

DISTRICTS AND CONFERENCES

THERE HAS been something akin to incongruity in the double usage of the term *Conference* as designating (1) a church assemblage of people, and (2) a geographical area of specified boundaries constituting a territorial unit in a Mission.

The custom of using this word *Conference* with plainly different meanings is objectionable on the grounds of inconsistency and of the inevitable uncertainty or confusion arising therefrom.

By recent action of the First Presidency and the Council of the Twelve the term *District* shall be substituted for the word *Conference* when reference is made to a territorial division of a Mission. This ruling by the presiding authorities is heartily welcomed; and henceforth we are to speak of the main divisions of the British Mission, of which there are fifteen at present, as *Districts*. Already this usage of the term has been followed unofficially; but it now becomes an established designation.

We shall continue to hold our Conferences; and these will be known as Branch Conferences and District Conferences respectively. Our presiding officers will be known as Branch Presidents and District Presidents. The change is already in effect; and it is desired that uniformity shall prevail in this distinctive use of the term *District*.

In foreign language Missions—those in which English is not the mother tongue—the equivalent of *District* is to be used exclusively as the name of any main territorial division, and the term corresponding to *Conference* is to be restricted to the appointed gatherings or assemblies as so designated heretofore.—J. E. T.

SEEN BUT DIMLY

NOT ALL of us see alike. Ability to observe or discern is graded, as is the capacity to interpret what is seen. Paul may have had this thought in mind when he wrote:

> For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. (1 Cor. 13:12).

The Apostle's "now" and "then" in this passage stress the

contrast between the imperfect vision of mortality and the enlightenment that lies beyond. There are many earnest souls who yearn for the power to see and comprehend, yet are unable to make out more than the mere outline of the divine plan of salvation. Such an instance has come to attention recently.

Alfred John Mordey of Derby died there on March 13th. Although he had not entered the Church, he was deeply impressed by the principles of the restored Gospel. His wife, however, was baptized and has proved herself a devoted member. Realizing that his earth life was nearing its close he wrote the following letter, addressed to the missionary Elders and Relief Society sisters, who had ministered to him and his wife both materially and spiritually:

I shall, at the time of your receiving this, have passed the bar. I want first to thank you for all the kindness and spiritual help I have received at your hands. Had my life been a less hard struggle against circumstances I should have seen the light ere this and have been one of you. This thought of being one of you thrills my being, so that I know my hard philosophy of life has robbed me of what would have been a wonderful joy in realization. As I cannot rid myself of my life's task, a cross which obsesses me morning, noon and night, I am unable to see the light as seen by members of the Church of Jesus Christ of Latter-day Saints. I may and hope to gain strength and light from above, when I shall be entitled to that which I am now about to ask of you.

I desire that an Elder of the Church of Jesus Christ of Latter-day Saints, accompanied by two sisters known to me, shall attend the burial of my remains, and shall read or say a few words suiting the case of one who struggled for light and guidance and yet failed to see them. May God grant me this, also that a suitable hymn be sung at the graveside.

May God bless the work of all His missionaries is the hope of—Alfred John Mordey.

The request was complied with, and impressive funeral services were held, over his remains, at Derby on March 17th. We may not know how much this man's "hard philosophy of life" had to do with his acknowledged inability to understand clearly the conditions of salvation. But who can say that he may not learn, even in the realm of the disembodied? Repentance and progression are not limited to the few years spent in mortality. Provision is made for those who receive not the Gospel in this life, but afterward accept it. Nevertheless, the effect of wilful neglect or abject refusal to comply with the divine requirements is a condition to be surely met. The Lord is both just and merciful.

IS IT WORTH IT?

Patriarch James W. Paxman and his good wife, Sister Julia S. Paxman, arrived in this country on November 6th, 1926, under

appointment as short term missionaries; and, on March 21st, 1927, they were honourably released to return to their Utah home. During their period of service, a little over four months, they have been a source of strength and a medium of inspiration to the younger missionaries and to all with whom they have had to deal. The British Mission is greatly enriched by their presence and ministry. The spirit that has actuated our brother and sister in their missionary labours shows itself in a letter addressed by them to the Mission President, from which the following excerpt is taken:

The cost of our mission, including amount spent for genealogy and the salary sacrificed for the term of the mission, is about three thousand five hundred dollars (£700). One may ask, "Is it worth it?" Yes. Our faith is that the Lord supplied the means in answer to prayer, and in fulfilment of patriarchal blessings, that we might take this mission, for the warning of the living and for the salvation of our kindred dead. We return to our home in Zion gratified beyond our power to express for the experience and blessing of this brief mission. We have sown in our weakness; now with most fervent prayers do we solemnly dedicate and consecrate our feeble endeavours and short ministry to God, and trust in His overruling providence for the increase. Our hearts swell in praises to Him for the magnitude and excellence of His Gospel; for the majesty, power and splendour of His Holy Priesthood; for the testimony we have of their divinity and restoration.

THE NORWICH CONFERENCE

LARGE NUMBERS of Latter-day Saints residing in the Norwich District, which embraces an extensive territory including Norfolk, Suffolk and portions of four other southeastern counties, assembled in semi-annual conference at their attractive chapel on Park Lane, Norwich, on Sunday, March 27th, together with numerous friends and investigators who seemed to enter with commendable zest into the spirit of the occasion. President James E. Talmage and Sister May Booth Talmage journeyed from Mission headquarters to attend, and President Clemuel J. Neville and all of the traveling ministry of this area were also present.

Fourteen members of the Sunday School assisted in the development of a highly interesting theme in the morning service, viz., "The Establishment and Function of the Auxiliary Organizations." Those who rendered parts were: Norman Barker, Norman Brown, Doris Burrell, Alan Coleby, John Cook, Leslie Coleby, Violet Coleby, Mabel Moyses, Edith Ninham, Ellen Sidney, Elsie Tuttle, Clara Platten, Mary Coleby and Dorothy Drew. In a pleasing program, which included recitations and songs, it was shown that the educational, benevolent and spiritual aims of the Church auxiliaries are being achieved with marked success to the enrichment of the lives of many thousands who come under the whole-

some influence of these organizations. The history and general nature of the several auxiliaries were briefly reviewed and statistics presented showing the breadth and scope of the activities of these beneficent institutions. Sister Talmage carried the same theme forward in her address, directing attention particularly to the historic incidents pertaining to the origin of the auxiliaries; by contrast she showed in a very striking way the marvelous growth and development each has experienced. That they shall continue to expand in function and advance to even greater heights is certain for they possess the vital elements that insure successful and continuous operation, she averred. The Mission President in his morning discourse maintained that one of the primary purposes for which the auxiliaries were established is to provide us with opportunities to work more effectively in the Gospel; the measure of value we gain from our enrolment in these organizations will be more determined by what we *do* in them than by what we *hear* therein, he affirmed.

In the afternoon session President Clemuel J. Neville presented a report of the missionary work and local activities in the branches during the last six month period; his survey indicated plainly that marked growth in all phases of missionary work has resulted from past efforts; even greater progress will be witnessed in the not distant future, he confidently predicted. After commenting on the general conditions revealed by his report, he called attention to the importance of proclaiming the first principles of the Gospel; the great message of a Latter-day Saint missionary is to disseminate those great essentials, he said. The teachings of the Church of Christ regarding the necessity of being ordained by the authority of the Holy Priesthood in order to officiate in the ordinances of salvation was the topic of a short discourse by Elder William G. Bennett. Elder George F. Deem pointed out the kind of knowledge that saves in contradistinction to the type that shall but condemn. To grow in knowledge is one of the privileges afforded by our existence in this sphere; all knowledge is not of equal value, however; seek the learning that will lead to advancement in the things of God and thereby become in the truest sense educated, he urged. Bear the tidings of the restoration of the Gospel into the homes of those you meet; there is no more beautiful and important theme than that glorious message, asserted Elder Horald G. Clark. Elder John F. Whitmore maintained that the most inspiring stories ever written are those that deal with the mission of our Lord and Saviour contained in the Book of Mormon and the Bible. With apt illustrations and in spirited, convincing language, Elders Richard L. Evans, Will B. Jex and H. Kenneth Brown addressed the evening gathering. The first speaker illustrated with the aid of biblical references the words of the learned Apostle: "The foolishness of God is wiser than men; and the

weakness of God is stronger than men." Elder Jex cited scriptural proof to support his statement that the coming of the Christ in the meridian of time was foreseen and foretold by ancient seers, and that His mission was part of the foreordained plan formulated in the council of the heavens. Elder Brown stressed the superiority of the eternal over the temporal, pointing out that it profits a man nothing to amass material wealth if attained at the sacrifice of spiritual development that would gain salvation.

Missionary, Relief Society, M. I. A. and Union meetings were held between the general conference sessions, at which encouraging reports were presented and many valuable instructions given for the further spread of the Gospel.

Reporters from the leading newspapers of Norwich attended the afternoon and evening sessions of the conference, and liberal space was accorded favourable resumes of the day's proceedings. The following excerpt is a good summary of the addresses of the Mission President, and is indicative of the excellent accounts that appeared in other papers as well. It was published in the March 28th issue of the *Eastern Evening News* and in other prominent papers allied with that journal:

Dr. J. E. Talmage carried his theme—"Religion that Counts"—throughout his three discourses, emphasising the practical side of religion, which he said is the all-important characteristic. Religion was presented as an affair of every-day life, such as should prove a support in the trials and so-called failures of life, as also a guide and restraint in the successes that the world applauds. Ritual and creed have their place, the speaker averred, but religion to be worth while and worthy of its name must be more than these, even as prayer to be effective must be something more than words. He spoke of earth life as an intermediate state or stage between a pre-existent or ante-mortal life and the life that lies beyond the grave, and dwelt upon the eternal importance of mortal existence, which, he said, is a period of test and training for the greater future. While emphasising the value, the need in fact, of spirituality in this world, he stressed the import of this earth life in which mortals have to face the stern realities of mortality, often involving struggle and suffering, all of which, he claimed, has its ministry for eventual good. The doctor affirmed that direct revelation from the heavens to man in these days is in line with the experiences of the race in bygone centuries, there having been successive fallings away and restorations of divine authority to earth. He proclaimed the same indispensable conditions of citizenship in the kingdom of heaven to-day as were laid down of old—faith and confidence in the King, repentance of sin, and baptism in the appointed order.

WILLIAM G. BENNETT, Conference Clerk

WHEN LOVE and skill work together expect a masterpiece.—JOHN RUSKIN.

RELIGION IS LIFE'S RADIANCY

(*Concluded from page 215*)

It is religion, the love of God and neighbour, which gives life radiancy; and in this divine feeling we realize better the meaning and aim of life. The knowledge of the meaning of God's kingdom grows steadily and silently in the heart of the man who grows in faith and allows his soul to be illumined by the spirit of Christ our Lord. This kingdom of the Master can be understood only from within. While the kingdom of heaven is to come to us, it will be best understood by our spiritual natures. Every doctrine that He taught was a message of the kingdom.

God placed a value on the human soul, and taught that it is capable of endless spiritual and intellectual development. "The glory of God is intelligence"; so intelligence is the glory of man. This glory is the Spirit of truth, which leads man into all truth. The soul is man perfected, and a man perfected is one who not only knows truth but is a man of the truth.

OUR RESPONSIBILITIES AS CHRISTIANS

What a divine duty the Gospel of Christ imposes upon you and me, the duty to develop our spirits and intellects to the highest degree and to their infinite possibilities. Then there is the higher righteousness and the commandment of love. When Jesus was asked what the great commandment was, He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself." This is a sphere of ethical thought that is peculiarly expressive of the Gospel of Christ. It is in this sense that Jesus combined religion and morality. The higher morality depends upon the conception of Christ's teachings, and the developing of the simple faith in God. No system of ethics has ever bettered this system of the Master, and the pure Christian virtues are the most secure force to-day to heal the sins and ills of the world. The world cannot be far from religious feeling. Religion is a natural outgrowth in man. When man began to think and feel and wonder, he had longings to find out the infinite. So he naturally came to God, and God blessed him with divine power. "Wherever there is man, there is religion." My friends, we cannot be much until we have touched the infinite religion of spirits. Step by step we must rise to the demand of religion, and set before us the aesthetic ideals of Christ our Lord, and abide by His thought that the love of God is the abhorrence of evil. Jesus had a great loving world purpose. There cannot be true victory in life until every activity of man—economic, political, social, ethical, and intellectual—be influenced by the divine purpose of Christ our Lord. That is victory.

I must not speak longer. May God help us to see the greater

laws of righteousness; may He strengthen our testimonies from day to day. May we lift up our thoughts to Him, and know that life and light come as we approach God. It was a sage who wrote: "God ever works with him who works with God." The religion of Christ has a personal appeal to us all. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Amen.

FROM THE MISSION FIELD

Arrivals and Assignments—The following missionaries arrived in Liverpool on April 2nd, aboard the steamship *Montclare*, and have been thus assigned:

For the British Mission—Alma F. Spackman, Richmond, Utah, to the Liverpool District.

For the German-Austrian Mission—Lloyd L. Wold, Ogden, Utah.

For the Netherlands Mission—Arlo L. Christensen, Richfield, Utah.

For the Swiss-German Mission—Frank H. Crockett, Montpelier, Idaho.

Branch Conferences: Of the Nottingham Branch, Nottingham District, on March 20th. President Marvin P. Thain, Elders J. William Funk and Vilace L. Radmall and Brother Samuel Hawson were the speakers of the day. A recitation by Sister Edith Shepherd and a vocal duet by Sisters Elsie Vale and Annie McCree were special features.

Of the St. Albans Branch, London District, on March 20th. Elder Hyrum J. Ward delivered addresses during the meetings of the day.

Of the Watford Branch, London District, on March 20th. President Harold A. Candland was the principal speaker at the conference sessions.

Of the Halifax Branch, Leeds District, on March 27th. The First and Great Commandment was the subject treated through essays and scriptural citations by Sunday School members. Discourses pertaining to the theme were delivered by President Theodore N. Hutchings and Elders Myron H. Brenchley and H. Gardell Jacobson.

Of the Handsworth Branch, Birmingham District, on March 27th. Loyalty to the Cause was the subject of an interesting program given in the morning service. President J. Forest Wood, Branch President John M. Joseph and Elders James B. Collyer and Heber J. Matkin were the speakers during the day.

Of the Hull Branch, Hull District, on March 27th. The Sunday School classes successfully developed the theme, The Word of

Wisdom. President Richard D. Hooper and Elder Alma A. Timpson emphasized the Sunday School theme in their addresses during the conference; visiting brethren who also gave discourses were Brothers Field and Derbyshire of Grimsby and Middlesborough, respectively.

Of the Leicester Branch, Nottingham District, on March 27th. A commendable program on the theme, Keep The Sabbath Day Holy, was given by the Sunday School classes. President Marvin P. Thain and Elders J. William Funk and Fred R. Flinders delivered gospel discourses. The *Leicester Mercury*, issue of March 28th, published a good account of the proceedings.

Doings in the Districts: *Birmingham*—An impressive baptismal service was held on March 26th at "Deseret", London, when three persons residing in the Birmingham District were baptized by Elders Alva L. Ritchie and Rulon F. Thompson. President J. Forest Wood and Elders Joseph W. Christensen and Reuel E. Christensen officiated in the confirmations. On March 27th in the Kidderminster Chapel President Wood administered baptism to one person who was then confirmed a member of the Church by Elder John H. Parker.

Hull—A Union meeting of branch officers and members was held in Hull on March 27th. Reports by those in attendance showed the auxiliaries to be in good condition. A fair conducted under the auspices of the Bee-Hive girls on March 25th at Hull was well attended and thoroughly enjoyed by resident members and an unusual number of visitors from other branches. The "Challenge Banner", offered to the branch that excelled in Mutual attendance and activity, was won by the Hull M. I. A., which had gained a substantial increase in both enrolment and attendance during the past year.

Liverpool—The anniversary of the Relief Society was fittingly commemorated in the Liverpool District; at Blackburn a goodly number enjoyed an appropriate program given by the sisters, and at Burnley a gathering numbering ninety-six participated in a social given under the direction of Relief Society members. On the latter occasion the Wilkensen Quartette entertained with music. The Traveling Elders assembled at Blackburn on March 26th; reports given of missionary work indicate that progress is being made.

London—On March 19th the North London Branch Relief Society held a very successful bazaar and social. An excellent display of needlework was an attractive feature. A large number of members and friends participated.

Nottingham—Much favourable publicity is being accorded by influential journals of high standing and wide circulation to the activities of the Traveling Elders in this District. Three newspapers which have recently published either good accounts of

branch conferences or have devoted liberal space to interviews with our missionaries are the *Leicester Mercury*, the *Eastwood and Kimberly Advertiser* and the *Leicester Mail*. In the last named paper there appeared under date of March 28th an excellent front-page article dealing with an interview of a *Leicester Mail* representative with Elders Fred R. Flinders and Rulon W. Stevenson who are labouring in Leicester and vicinity. The volunteer work carried on by Latter-day Saint missionaries was set forth at some length, together with numerous statements of the missionaries regarding the doctrines of the Church.

Sheffield—At a baptismal service held in Sheffield on March 24th one person was baptized by President Raymond H. Haight and confirmed by Elder Clinton L. Mills. On March 26th another honest soul received the initiatory ordinance administered by President Haight; the confirmation was by Elder James S. Chadwick. The Bee-Hive girls of the Sheffield Branch gave a banquet at the home of Brother James R. Bargh on March 26th in honour of Sister Martha Smith who retires after extended service as Beekeeper. The missionaries met in monthly Elders' meeting on March 26th at which plans were formulated for the work of the immediate future.

DEATHS

FALLON—Doreen Fallon, little daughter of Sister Beatrice M. Fallon of the Bradford Branch, Leeds District, passed away on February 11th.

HOWARTH—Daniel Howarth, of Higham, Sheffield District, died on March 20th at the age of 66. Brother Howarth has been a faithful member of the Church for the past twenty years. Funeral services were held on March 23rd at which President Raymond H. Haight and Elders M. Bert Langford and Fred L. Finlinson were the speakers. Interment took place in the Cawper Cemetery and Elder LeRoy S. Taylor dedicated the grave.

WILEY—On February 24th at the Clayton Infirmary, Sister Dorothy Wiley of the Pudsey Branch, Leeds District, passed away following an illness of several months.

CONTENTS

Champions of Liberty ...	... 209	Seen But Dimly ...	... 216
Religion is Life's Radiancy	... 214	Is it Worth It? ...	... 217
Editorials:		The Norwich Conference	... 218
Districts and Conferences...	216	From the Mission Field ...	... 222

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN